

The rāja having previously been instructed in the doctrines (of the orthodox faith) readily distinguished that these were not bhikkhus, but heretics. Supplying them with white dresses, to be substituted for their sacerdotal yellow robes, he expelled them: the whole of them amounted to sixty thousand.

Then sending for the other priests, he thus questioned them.

“Lords! what faith did the supreme BUDDHO reveal?”

“Mahárāja! the \**Wibhajja* faith?”

On receiving this answer, addressing himself to the théro, he asked: “Lord! was the supreme BUDDHO himself of the *Wibhajja* faith?”

Being answered in the affirmative, the rāja then saying “Lord! the religion is now purified: let the priesthood now perform the *Upasatha*,” and conferring on them the royal protection, re-entered the capital.

The priesthood assembling together performed the *Upasatha*. The number of bhikkhus who assembled there was sixty lakhs. The théro MOGGALIPUTTASSO, suppressing in that community the professions of the creeds of other sects, propounded to them the *Katháwathuppákarán*. And then selecting, and setting apart, from among the sixty lakhs of bhikkhus, one thousand bhikkhus, from amongst those who were the sustainers of the text of the three *Pitákani*, who had overcome the dominion of sin which is to be subdued, and who were masters of the mysteries of three *Wija*,—in whatever manner MAHAKASSAPO and YASSO théro had held their convocations, on *Dhammo* and *Winayo*, precisely in the same manner, holding a CONVOCATION, and purifying the whole *Sásanan* from all impurity, he performed the THIRD CONVOCATION. At the close of the CONVOCATION, the earth quaked in various ways.

This CONVOCATION was brought to a close in nine months. It is also called the “SAHASIKA” because the CONVOCATION was composed of a (*sáhása*) thousand bhikkhus, and on account of two having preceded it, also the (*Tatiya*) THIRD CONVOCATION.

II.—*Note on the Geography of Cochin China, by the Right Rev. JEAN LOUIS, Bishop of Isauropolis, Vic. Apost. of Cochin China. Hon. Mem. As. Soc.*

[Translated from a memoir kindly communicated by the author †.]

Speaking of the geography of *Cochin China*, M. MALTE' BRUN, whose works on this subject are in many respects highly valuable, has not feared to advance that our knowledge of this country has become more obscure the more it has been handled by successive writers, who contradict one another. In spite of the respect due to an author of MALTE' BRUN's celebrity, (who nevertheless is, I believe, only a fireside geographist,—or, which is the same thing, a traveller

\* Signifies “investigated,” also “verified.”

† We must apologize to the author for presenting his contribution in English, a work of no small trouble by the way to an Editor, but the difficulty of printing in French would have much retarded the journal.—ED.

who has made the tour of his library,) I will venture to throw some light on what he has regarded as so obscure, and to prove that this country hitherto so unknown is now become familiar to many. "This country," says he, "once comprehended with Tong-king under the general name of *Anam*, was separated from it about 600 years ago, for the first king named, TIEN VUONG, who was also the first conqueror" in 1569, held the government until 1614, first as prefect or governor, then as king. "We are ignorant," says the same author, "under what particular name the natives then designated or now designate the country. That of *Anam* is too extensive a term:"—thus, according to our author's notions it is too extensive; but he favors us with no proof in support of his opinion. Ask a Cochin Chinese whence he is; he will reply, 'I am of the kingdom of *An nam*.' These two words signify the 'peace of the south;'—*an*, peace; *nam*, south. Some sovereigns of the country have endeavoured from superstitious motives to change this name to *Nam viêt*, *Dai viêt*, *Viêt nam*; but these names, employed only in their edicts or in the laws of the realm, are not in vogue among the people, who always call themselves 'children of the country of *An nam*.' It is true that a stranger may sometimes hear natives in lieu of *An nam* pronounce the word *Ai nam* or *En nam*; which is thus explained. Superstition, and a pretended respect for some of their parents' relations or ancestors forbid their pronouncing certain names. Thus for example, if you ask a Cochin Chinese whose father bears the name of *An*, whence he comes?—He will tell you, from *Ai nam*.

The name of *An nam*, which we translate in Europe by that of *Cochin China*, is the real name of the country. It is also that which is employed uniformly in Chinese books to designate it, although our geographer pretends, that the Japanese gave it the name of *Cotchin-Djina*, 'country to the west of *China*;' and that Europeans thence came to employ the same term. I believe on the contrary that the origin of the name of *Cochin China* is rather to be sought in the two words *China*, and *Cochin*. The Portuguese who came first to the Indies having fancied some resemblance between the coast of *An nam* and that of *Cochin* on the *Malabar* side of India, and connecting this with its proximity to *China*, gave it the joint name of *Cochin China*, that is, the Chinese *Cochin*.

Here again arises another question; what are the limits of this country? "La nature des lieux, l'extension de la nation et celle du langage Européen bornent le nom de Cochin Chine, ou si l'on veut d'*Anam meridional* à la côte qui s'étend depuis le Tong-king jusqu' à Ciampa, sur 110 lieues de long; et 10 à 25 del arge. Nous

n'abandonnerons point cet usage commode." It is our author who speaks: but how melancholy is it for the reader to hear a man of talent thus framing geographical systems in his head, and refusing to follow newer or more exact information because it does not tally with the "usage commode," or to speak plainly, because it would give a little more trouble.

"If recent or ephemeral conquests," says he, "have brought the coasts of *Camboge* under the rule of the king of Cochin China, this is no reason for changing a nomenclature founded on the difference of nations and on the situations of countries. The geography of the province, offers still greater difficulties. Those who, like some modern navigators, extend Cochin China up to the point of *Camboge*, divide it into three parts, *upper*, *middle* and *lower*, or the province of *Hué*." Here, in placing *Hué* in *Lower Cochin China*, the geographer commits a grave error, for that country is situated in *Upper Cochin China*. "The older travellers," says he, "give a much more complex division to the country, and one perhaps more exact, but at the same time obscure; by this we will endeavour to determine the following provinces, proceeding from north to south."

Since M. MALTE' BRUN prefers the most complicated divisions, and even those he acknowledges to be most indistinct, I leave him willingly to indulge in his peculiar taste. A residence of many years in Cochin China having enabled me to run over all the provinces from the 17th to the 9th degree, north lat., I will attempt to clear up what has seemed to him to be so obscure.

The division of Cochin China into three parts is certainly the most convenient. Going from north to south and beginning with about 17° 30' north lat. the first province, or prefecture, is called *Quang bình*, the second *Quang tri*, and the third *Quang đứ'c*. These three prefectures compose what is properly called '*Upper Cochin China*,' or vulgarly '*Hué*,' (or sometimes *Phu ? xuân*\*) from the name of the capital which lies in the prefecture of *Quang đứ'c*. But this name *Quang đứ'c* has been changed by the present king. Pretending to be the son of heaven and aspiring to give a name in harmony with this high title, he has designated it *Phu ? thú'a thiên*; i. e. 'province which enjoys the influence of heaven!'

Before passing to other provinces, I would observe that the terms I employ to designate the names of provinces are those most in use;

\* The interrogative sign here denotes that the *u* is to be pronounced with a rising intonation of voice—we have not the various type necessary to express the native words according to the Bishop's system.—ED.

and best known to the inhabitants: for there are provinces which have received new names from his majesty, though such are only employed in edicts and in the writings of the mandarins, the people adhering to the ancient appellations. For example the prefecture of *Dôngnai*, or province of lower *Cochin China*, is now called *Biên hoa*, and the part known by the Europeans under the name of *Sài gòn* is now called *Gia dinh*\*. (In writing the native names in Roman characters, I follow the method adopted alike by all missionaries of different nations for the last 200 years. The same may be said of the Tongking names, but as in the latter language there are sounds foreign to the European ear, it is necessary to introduce new symbols to express them. For this purpose the letter nearest approaching the sound has been modified by the addition of some accent or diacritical mark, which will be found explained in the preface of my dictionary now under publication, but which it would be out of place to enter upon in a note on geography.)

Central Cochin China commences about lat.  $16^{\circ}$ , extending to about  $10^{\circ} 45'$ . It comprehends six provinces, or prefectures, viz. *Quang nam* or *cham*: in this province is situated the fine port of *Touron* named *Hàn* by the Cochin Chinese. Four or five leagues south of this bay is the city of *Phai-phó* which was for a long time the focus of the commerce with foreign countries. The wars which desolated this kingdom

\* If it be asked why are these changes? I will answer, that frequently superstition has most to do with it. Sometimes the old name has not been thought noble enough—and sometimes simple caprice has guided his majesty's will which none dare thwart. *Tota ratio est voluntas facientis*. It is thus that from a whim the king will rase a whole city and re-erect it at some distance, or on an opposite bank of the river! Can one then accuse a geographer of ignorance if at the epoch of his making a map, the city was placed on the left side of the river, because it happens now to be on the right? I make this remark in reference to the map of Cochin China which will appear with my dictionary. In 1835 the strong town of *Sai gòn* in lower Cochin China has been utterly destroyed because his majesty chose to build another at some distance, but I know not yet the precise position of the new town. Why is this? I have said above. Again in 1833 the town of *Sài gòn* was taken by a pagan mandarin who withstood a siege for near two years. When the king's troops succeeded in October 1835, in retaking the place, his majesty guided by superstition, discovered that the situation of the town was not propitious:—and that a diviner should select a better, whither it was accordingly transferred. The diviner will have assured the king that under the new spot dwelt the great dragon for which they have so great a veneration. It is thus that the king revenged himself on the infidelity of his subjects in this province, who were made to labour night and day for 10 or 15 years in constructing this new town,—their only recompense being the *cangue* and the *raian*.

towards the close of the last century have given a mortal blow to this town. It is now inhabited partly by Chinese, who keep up a thriving commerce with their countrymen. The country is fertile and picturesque. It is on the south-west of these mountains that the Cochin Chinese resort to procure the canelle or cinnamon which is preferred in *China* to that of *Ceylon*. A three-days march takes you through this province into the neighbouring one of *Quang ngai* or *Hoa ngai*, which has less breadth than the preceding, but which runs back from the seashore towards the mountains inhabited by the *Moi*, the most terrible of the savage races that occupy the whole chain of mountains skirting the kingdom. Cinnamon is here also made, but sugar is the chief object of traffic. The frequent incursions of the hill savages to repossess themselves of the plains, forced many of the inhabitants to retire. Since the last 40 years they have succeeded in restraining the wild people in their forests, and the population is again increasing.

From *Hoa ngai* you pass into one of the finest provinces of the realm, where from 1780 to 1793 was the capital of one of the usurpers known under the name of *Táy so'n* or mountaineers of the west. Its ordinary name is *Qui nho'n*; others call it *Qui phu*?, or *Biñh dinh*. It possesses many ports, but the finest and most vast is that known by the name of *Cu'a gia*. In every part of this province are to be seen those half-ruined brick towers which prove that the country once belonged to the ancient and powerful kingdom of *Ciampa*, reduced about 80 years ago, by the Cochin Chinese who have raised themselves on its ruins.

It has many cocoon-trees; the oil of this fruit and the ropes prepared with its fibre, as well as the *areca* (betel) and some little silk form its principal branches of commerce.

Next follows the province of *Phú yén*, which forms a kind of amphitheatre, and offers to the view fine fields of rice, gardens of *areca* and betel, in the midst of which appear here and there the humble habitations of the rich proprietors. This province furnishes the best horses in the kingdom. It is separated from the province of *Nha trang* by one of the highest rocks or mountains of the country, which is thence called *Deò ca*?, or 'chief of mountains.' This province extends for six days' journey: it is thinly peopled. It is here that a French officer built a strong town about three or four leagues from the port of the same name. It stood two sieges, one in 1792, the other in 1793 without falling into the hands of the rebels. They cultivate the mulberry here with success and maintain a thriving business in silk. This province produces the species of *baumier* called *amyris ambrosiana*. It runs from the tree of a blackish color, and has a smell which may vie with the liquid amber of *Linnaeus*.

The last province of central Cochin China is *Biñh Thuán*. This province was formerly the seat of the capital of the kingdom of *Ciampa*, whose inhabitants, now reduced greatly in number, have retired to the foot of the mountains, abandoning to their new masters the sea coast as well as the long sandy range (parage) called the desert of Cochin China.

*Ciampa* was formerly a considerable state, known to Europeans only at the time of its decline. Before the 15th century of our era, this kingdom was bounded on the north by *Tongking*, on the south by *Camboge*, on the east by the sea, and on the west by *Laos* and the mountains of *Yun nam*. The latter people has several appellations among the Cochin Chinese;—such as *Lói*, *Thuán*, *Thiéng*, &c. It appears from the chronicles of *Java* that they had a brisk intercourse and close relation with the inhabitants of the Malayan archipelago. In the 15th century the queen-wife of the chief sovereign of the isle of *Java* was a daughter of the king of *Ciampa*. Ebony is very common in this country, but the wood which is the most precious, and which is sufficiently abundant is called ‘eagle wood,’ of which the first quality sells for its weight in gold; the native name is *Kì nam*. This wood, so celebrated among the orientals for its agreeable perfume, possesses also medical properties.

The province of *Biñh thuán* stretches from about lat.  $11^{\circ} 45'$  north to  $10^{\circ} 45'$ ; where commences lower Cochin China; which comprehends all that part of *Camboge* overrun by the Cochin Chinese. This province called *Dống nai*, sometimes *Sài gòn* by the natives and Europeans, is properly named *Gĩa dinh*. It includes six prefectures. The first and nearest to *Biñh thuán* is called *Biến hoa* or *Dống nai*; the second, *Phan yển* or *Sài gòn*, which is the fortified town of the same name. The third is *Dinh Tư'đ'ng*, vulgo *Mi tho*; the fourth is *Vinh thanh* or *Long hó*; the fifth *Cháu đêc* or *An giang*. The sixth is at some leagues from the sea, and is called *Hà tiến*, and by the Europeans, *Cancao*. This last prefecture extends its jurisdiction from the island called *Hòn tram* in the gulf of *Siam*, to about lat.  $10^{\circ} 40'$  N. It is this which separates the kingdom from *Siam*. It is on this island also, (which signifies isle of the guard) that is stationed a legion of soldiers destined to guard the frontier. On the south, the island of *Pulo-ubi*, (or isle of the *igname* plant) situated in lat.  $8^{\circ} 25'$  north, forms the extreme limit of the kingdom.

From the above sketch it is seen that Cochin China contains fifteen prefectures and only ten provinces; for the vast province of *Gĩa dinh* comprises within itself six prefectures. All these provinces are ranged along the coast.

*Tongking*, which since 1802 has been reunited to the kingdom of Cochin China, has twelve provinces, and fourteen prefectures. Two provinces, those of *Thaun* and *Nam* have each two prefectures. The first beginning with lat. 17° 30' N. is usually known as *An* or *Nghé an*. It is on the other side of the river *Sông gianh* which formerly separated the two kingdoms.

Here follow the names of the other prefectures, proceeding northward to lat. 23° 30', viz. : *Thanh nói*, *Thanh ngoài*, *Hung hoa*, *Nam thu' o'ng*, *Nam ha*, *Hai đông*, *Kinh bảe*, *Sơ n tay*, *Cao bằng*, *Lạng bảe*, *Thái nguyên*, *Tuyên Quang*, and *Yên Quang*. This last rests on the Chinese province of *Cangtong*.

Four of the provinces above enumerated are distinguished as eastern, western, southern and northern, respectively, according to their situation as regards the royal town which is placed in the centre of the four, and which is called *Ke ? cho'* or *bảe thành*. They are also named 'the four governments' embracing therein six other provinces. The two remaining are called 'the outer government.'

The province of *Xú' thành*, which is divided into two prefectures, or *trấn*, is celebrated in the empire of Cochin China as being the country of the three royal dynasties : first, of the dynasty of *Lé*, or of the *Vua*, or kings of *Tongking*, whose princes latterly only retain the empty title of king, without taking any share in the administration :—the dynasty of *Trinh*, which although it never held a higher title than *Chúa* (lord, or regent), exercised all authority in the state :—and thirdly, the dynasty of *Nguyen*, which after holding the rule in Cochin China as *Chúa* or regent, broke from the yoke of *Tongking*, and has exercised absolute and independent sway for thirty-four years over *Tongking* and Cochin China combined. Five provinces may be distinguished as maritime, to wit ; *Xú' nghé*, or *Nghí an*, *Thanh nói*, and *Thanh ngoài*, *Nam thu' o'ng* and *Nam ha*, *Hai đông* and *Yên Quang*.

The province of *Nam*, or south, though not the most extensive is the most beautiful and the best peopled. It has hardly any mountain tracts, while the other provinces on the contrary have many mountainous than level ones. *Ke ? cho'*, the ancient capital of *Tongking* belongs properly to none of these provinces. It serves as a focus or common centre to the four principal provinces as before stated. Its name of *Ke ? cho'*, which signifies the market, or chief market, is the vulgar appellation of the town. Its real name is *Thanh long thành*, the city of the yellow dragon. It was constructed in the commencement of the seventh century, when *Tongking* was only a province of the Chinese empire, governed by an officer of the emperor. It was then called *La Thành*, or city of *La*. Towards the end of the tenth century, the first king of

the dynasty *Dinh* erected another town in a place more to the west, called *Hoa lu*. It served but a few years as a residence of the *Tongking* kings. After 40 or 50 years they abandoned it and now the traces of its existence are hardly to be discovered. The first king of the dynasty *Ly*, who mounted the throne in 1010 re-established the town of *Thánh* and changed its name to that of *Thánh long thánh*, or city of the yellow dragon, because of a pretended vision that this prince had on the great river. Although *Tongking* is watered by a great number of rivers and streams, the most remarkable is that to which is given the name of *Tống-ca*?, or great river. I may remark here that none of the rivers of *Cochin China* has any distinctive name applicable to its whole course. The natives employ the general term of *Sông*, river, adding thereto the name of the principal place by which it passes: so that the river changes its name continually, and the name employed applies directly to the portion of its course intended to be alluded to. The great river of *Tongking* has its sources in the mountains of *China*. It runs north-west to south-east, traversing the provinces of *Tuyên Quang*, of the west, the royal town, and the province of the south, at the foot of which it discharges itself through several channels into the sea at the bottom of the gulf of *Tongking*. About 50 years ago vessels used to mount the river as high as *Hiên* or *Héam*, about 25 leagues from the sea, where the French and English had formerly a factory; but now the mouth of the river is obstructed by shoals which no longer permit vessels to enter. The large native *barques* even find difficulty now in entering\*.

I have observed, for the sake of perspicuity, that the number of prefectures exceeded that of the provinces, because certain provinces were subdivided into several districts. The word province is called *Xú* in Cochin Chinese, and prefecture *Trán*. Although the number of prefectures has not increased and the provinces remain in *statu quo*, some changes have been made in the mode of administration in 1833. *MINH MANG*, well versed in Chinese literature, seeks always to equal if he cannot surpass his model, the Chinese emperor. *MINH MANG* then has united two prefectures under the inspection of one superior mandarin. The prefecture in which the latter resides is called *Tính*, or 'chief place of the provinces.' This first commander bears the name of *Thống đốc*. The prefecture which is attached to the 'head-quarters' of the province is called *Sanh*, and the civil prefect bears the title of *Ông bố chánh*: he is assisted by a prefect or criminal judge who is called *An sát*.

\* The English office was very pleasantly situated to the north of the town of *Ketcho*' on the banks of the river, that of the Dutch was originally close to it.



The *Pracel* or *Parocels*, is a labyrinth of small islands, rocks and sand-banks, which appears to extend up to the 11th degree of north latitude, in the 107th parallel of longitude from Paris. Some navigators have traversed part of these shoals with a boldness more fortunate than prudent, but others have suffered in the attempt. The Cochin Chinese called them *Cón uáng*. Although this kind of archipelago presents nothing but rocks and great depths which promises more inconveniences than advantages, the king GIA LONG thought he had increased his dominions by this sorry addition. In 1816, he went with solemnity to plant his flag and take formal possession of these rocks, which it is not likely any body will dispute with him.

III.—On the *Bibos*, *Gauri Gau* or *Gauriká Gau* of the Indian forests.  
By B. H. HODGSON, Esq. Resident in Nepal.

To the Editor Journal Asiatic Society.

I have the honor to submit to you the following subgeneric and specific characters of that magnificent wild *Bovine* animal, whose skull Mr. EVANS recently exhibited in your Society's rooms. Amongst my drawings, transmitted to England two years ago, you may remember to have seen delineations of this animal's cranium, portrayed comparatively with those of *Bubalus*, *Bos* and *Bisonus*. The distinctive characters, as therein depicted, were certainly sufficiently striking, and were noticed by me at that time: but, until I had had opportunity to examine the whole bony frame of both sexes, I did not venture to give public expression to my conviction that this animal would be found to constitute a new type of the Bovidæ. I have recently had such opportunity, and my hesitation has ceased. I have no longer any doubt that the *Gouri Gau* of the *Saul* forest and of the hilly jangals of south *Behar*, is neither a *Bos* nor a *Bison*, but an intermediate form; and, from the vague indications of writers, I apprehend that the *Fossil Urus* of Europe\*, and ARISTOTLE's Persian wild bull with depressed horns, were other species of the same type.

Whether our species be identical with the *Gaurus* or with the *Gayæus* of authors, it is impossible to conjecture; since the descriptions of them amount to little more than the tittle-tattle of sportsmen, most unwarrantably (as I conceive) adopted into science by men like TRAILL, G. St. HILAIRE, and H. SMITH, who have, some of them, made *Bisons* of these animals, and others *Tauri*, according to the almost unaided dictates of mere imagination! My subgeneric and specific characters are both prolix; but so long as our classification continues

\* There are two animals bearing the name of *Bos Urus*.